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APRIL 9TH, 1850.

The REV. HUMPHREY LLOYD, D. D., PRESIDENT,
in the Chair.

Signior Bassilio Angeli, W. H. Hardinge, Esq., and
Robert Fowler, Esq., were elected Members of the Academy.

Mr. J. Huband Smith exhibited to the Academy an ancient manuscript, said to have belonged to the Abbey of Bonamargy, near Ballycastle, in the County of Antrim. It has been for many years in the possession of the Boyd family.

The manuscript is closely written, in a very beautiful hand of the fourteenth or fifteenth century, on eighteen leaves of vellum, or thirty-five pages (the thirty-sixth being blank), in two columns on each page. The capital letters at the beginning of each section are in gold, surrounded with flowers, whose colours are nearly as bright as at the first. Some prayers, hymns, &c., are written in red letters, and are afterwards given in English. The whole is written uniformly throughout in one hand, except the last four lines, which appear to have been subsequently added by two different persons, by the latter of whom the manuscript is styled "The History of the Blessed Scriptures," and the name "George Theaker" is subscribed.

At page 30, column 1, the following words are written in red letters: "Explicit Liber Aureus de passione et resurrectione Domini, per dominum Bonaventuram Cardinalem, cujus animo propicietur Deus." From this it may be concluded that the preceding part of the manuscript is from a tract of Bonaventure's. The remainder of the manuscript is probably from another tract of the same writer. He was born A. D. 1221, became a Franciscan monk in 1243, was created Cardinal Bishop of Alba in 1274, and died at Lyons during the sitting of the Council, July 15th, A. D. 1274, aged 53. His works

were printed in Rome in 1550, in eight volumes, folio. He was known by the title of the Seraphic Doctor; and that his works should have been held in estimation at the abbey of Bonamargy was natural, as we learn from Archdall, who cites Sir James Ware as his authority, that it was built for the Franciscan Friars of the third order, in the fifteenth century. A manuscript list of the Irish Franciscan abbeys, preserved in the British Museum (No. 4814, Plut. cxx. G. p. 2), states that Bonamargy, in the Reuta, was founded in 1500 by Roory M'Quillin, Lord of the Reute. The situation of this abbey is indicated by its name, *bun na Mainge*, which, as Mr. O'Donovan informs us, signifies the foot, or mouth, of the river Margy, now called usually the Carey river, from its being situated in the barony of that name, anciently *Cathrighe*, and latinized *Cathrigia*, by Colgan.

The Rev. William Reeves, in his *Ecclesiastical History of Down, Connor, and Dromore* (Appendix, p. 285), states that "in Ardagh, a townland in the parish of Ramoan, and barony of Carey, there is a spot called the Friary, whither, it is reported that the brethren of Bonamargy retired upon the dissolution of that house." He further informed Mr. Smith that some stunted cherry trees there still mark the site of their abode, and that the tradition of their residence is distinct in that neighbourhood. By them it seems probable this manuscript was preserved.

It appears to be an amplification of the scriptural narrative of the life of our Lord Jesus Christ. Some curious legends and traditions are interwoven, such as an account of the origin and growth of the tree from which the cross was made, the recovery of his sight by the soldier who pierced our Lord's side, and some other passages.

That there was no intention of imposing this narrative on the readers or hearers of it as the genuine Scriptures of the Gospel, is clear from the reference to the latter at page 5, column 2, where it is said :

“ Furthermore he comaunded hem to kepe wel hise comaundementys yn alle thyngis, and sayde to hem, gif ye lovith me kepith my comaundementis. And moo other thyngis he sayde to hem thereof, as it foleweth yn the text.”

And again, at page 15, column 2, where it is said of our Lord:

“ He was nevere ydell, but spak and taugt helpfull thyngis for us, for he sayde sevene wordys” (while on the cross) “ which we fynde yn the gospell.”

At page 26, column 2, after stating that our Lord appeared to his disciples and others fourteen times after his resurrection, it is added:

“ Neverthelates ye shull understonde that yn the gospel both but x. apperynges. For that he apperede to his moder ys not yn the gospel, nevere thelates yn the legende it is y sey of the resurreccioun yn diverse places. And that he apperede to Joseph of Arimathie, it is y radde yn the passion of Nichodemus. And that he apperede to James, the same apostle hym silf dyde write to the Corynthyos, and Jerom tellith it also.

“ Of the apperynge to $\frac{c}{v}$ ” (five hundred) “ brethren the apostle writeth there of. And all the other apperynges both y wrete yn the Gospel. And furthermore thou mast well bethynke, and sooth it is that oure blyssid lord oftetye visited his moder, and hise disciples, and Mawdeleyne, comfortyng hem, whiche were feruentliche sory of his passioun. And that felyd weel Seynt Austyn seyenge of the tyme afre his resurreccioun.”

Other references to commentaries and sermons of Saint Austin (or Augustin) occur at page 4, column 2, and page 28, column 2, where the writings of Saint Gregory are also referred to.

This manuscript may have been used as a lectionary in the abbey of Bonamargy; but it would not appear that the words “ hora vesperarum,” and “ hora completorium,” which

occur in red letters at pages 17 and 18, are intended to indicate the portions to be read at those hours. They rather seem to have reference to the passages in the narrative which they follow, the first occurring after the death of our Lord, where it is said, "and it neyzed faste toward eve;" and the other where it is related, as night came on, his body was taken down from the cross.

With the exception of the first page, where the writing has been partially obliterated by damp, the manuscript is in a perfect condition, and must be regarded as a most interesting specimen of the grammatical construction and spelling of the language at the time it was written, as well as of the pictorial and caligraphic skill of a monastic scribe.

Mr. M. Donovan read a paper on the Identity of Malic and Sorbic Acids.

"Previously to my entering on the ultimate object of the present communication, I hope to be excused for making some observations on the discovery of the sorbic acid which I made many years since. In asserting my claim, and soliciting the attention of the Academy to that discovery, which has not been justly dealt with, I hope I shall not be deemed guilty of egotism altogether inexcusable. The rewards of the chemist are few; none but persons engaged in his pursuits can appreciate his toils and his disappointments. The least that can be accorded to him is the acknowledgment of his labours; for in the same proportion that we respect the opinion of the world we value its approbation.

"In the year 1785, the illustrious Scheele, having made a chemical examination of the juices of several fruits, announced the existence of a new and peculiar acid in gooseberries. Obtaining it afterwards in greater abundance from apples, he named it malic acid, and published an account of its properties, of many of its combinations, and of its preparation. Amongst other fruits, he found this acid in the berries of the